



Twenty-seventh Chapter, which telleth of the feast and the sacrifices which they made upon the days of the eighth month, which was called *Uei tecuilhuitl*.¹

Eighth feast: this [was] the Great Feast of the Lords.

And before the celebration had yet begun, first all feasted. A multitude came together—the poor of Mexico. And those who tilled the fields, at dawn all drank only this [drink of] lime-leaved sage powdered and mixed with water, [which] was mixed in a canoe and sweetened with honey. And it was drunk from a vessel called *sicapanqui*. Each had a vessel for drinking, from which he drank. Each used his vessel, and some filled their vessels twice. All came and consumed [the drink]; none refrained—children, old women, small boys, small girls, everyone.

And of those who could no longer taste or put smooth and lips to it, some placed it in their [own] vessels and gourds; here they kept what remained to them. And any who came unprovided with a vessel, a plate, or a jar, just carried the maize gruel in their aprons; they carried it away in their aprons. None took [any] without leave; none returned again [to take] *atolli*.

And if any returned again [to take] *atolli* dishonestly, if once more [any] tried to approach [the canoe with *atolli*], then they set upon him with green canes; they whacked him sorely.

And thereafter, when all had drunk, all rested a while, all lay down, forming a circle together. All talked, with much murmuring and rustling, like birds twittering. And others who had saved *atolli* for themselves, later drank it; little by little, they kept giving it to their small children to drink.

And when noon came, when it was time to eat, then once more all sat spread out, in order, arranged in order, all with capes outspread. The small children were taken by the hand; they were borne upon their backs.

And when all sat about, then those girded their loins and bound their hair with reed blades who

Jniç cempoalli on chicume capitulo, ytechpa tlatoa in ilhuil yoa in nextlaoliztli, in qujchioia, yn ipan ic cemilhuil jniç chicuey metztli: in mitoaia Vei tecuilhuitl.

Inic chicueter ilhuil: ieohotl in vei tecuilhuitl.

Auh yn aiamo onaxio ilhuil, achtopa tlatlacuilo: ixquich tlatatl cenquicaia, in motolinja in mexicana, yoa in millacatzintli, in iatzinco çan oc tlayoa, ieohotl in chian pinolli, moapatlaia acalco, quinezpanja. Auh yniç tlayoa caxitl, motocaiotia ticapanqui: cecen caxitl yn ioa, in quj: cecen caxoa auh in cequjntin, ooncazoa, cenvetzi, ontetlamj, aiac mocaoa in pipiltzintli, in jlamaztizin, in oquichpipiltotontli, in cioapipiltotontli, in ie ixquich tlatatl.

Auh in aqujn, aocmo vel qujiecoa, in aocmo qujcamaaci, in aocmo quitenaci, motlacavia: cequjntin qujviva in incocon cequjntin inixical in vncan qujeca innetlacavil: auh in aca atle ioc monemachotl, in atle icon, in atle icax; ça qujcuxanoa, concuexanalitla, in atolli, aiac motlapiquja, aiac matolixcuera:

auh in tlaca matolixcuera, in oc ceppa tetlan cal-aqujznequi, vmpa qujvivitequi acaxotoubquj iça, qujtlatlacvitequi.

Auh in ie iuhquj in ontlaioac, oc achitonca necece-vilo, çã vncan onoaç, neceçotlalo, neceçotlalo, nenotzalo, iuhqujn tlacaoncatimanj, iuhqujn tlatlacaoça, iuhqujn tlachachalaca: auh in oc cequjntin, in oqujmocavica atolli, qujn ice vel qujtoque, yiolic qujmjiticoque in impilhoatzintli.

Auh in oacic nepantla tonatiuh, in jquac tlaqualizpan, ie no ceppa vel neteteco, nevivipanolo, nececepanalo, netetecapano, nececeuentililo: in pipiltzintli tematitzech teano, temamamalo.

Auh ino netetecoc mex mocucujdapia, yoa moquaualpia toltica: in tequique, in tlacueranoque,

1. "Fiesta grande de los Señores," according to Gouley ("Nahuatl names," p. 301); "de 'gran Hierroclon,'" according to Seler (Hiero-
Kopul, p. 135).

X 796 bore [food], u ho carried [food] in their cloaks, who
 264 served at table; [and] the pages. Beginning with the
 first corners, he who served at table thus served them
 X 796 as many tamales as they could take in one hand: He
 262 gave them perchance tamales made of maize treated
 with lime; or else made with fruit; some [he gave]
 tamales of maize blossoms; or with twisted ends, or
 sweetened with honey. Of the tamales, some had
 twisted ends and were filled with grains of maize;
 some took the twisting forms of green beans and
 were filled with grains of maize.

X 796 And they who served [food] looked to the small
 264 children, serving them well, with much concern. And
 some of the table-servers offered tamales only to those
 whom they knew. They offered them to such fam-
 iliar as their kin or their friends. Twice or thrice
 they offered them [food].

And none might deceive in taking tamales. And
 any whom they saw trying to take tamales dishonestly,
 such, when they saw him, they punished, striking
 him, leaving bloody welts, with a cord made of
 reeds. What had been given him, they took from
 him all; they took all his tamales, his own which
 he had set aside, those which had fallen his lot.

[68/ 293] And some they did not come to—[those] with
 whom [the line] broke off, those who came last, at
 the end, at the tail [of the line], even though they
 crowded their way forward, going up among the
 throng. Nothing at all was offered them, for at first
 there was much crowding and violent forcing, be-
 cause they feared that with them [the line] might
 break.

And those with whom [the food supply] ended
 all wept. They said:

"What shall we do, we who are ill-fated? Evilly
 hath the feast day come! To what vain end is our
 ill fortune? Unhappy are our little ones!"

And if they saw that, apart, perchance, [tamales]
 were still being eaten, then they hurried over there.
 All ran; there they betook themselves; there they
 jostled them, like clamoring [beggars]. Although
 [those who ate] came against them and beat and
 struck their heads, yet they went on breaking in
 among [the eaters], crowding among them roughly.

X 796 And this feasting went on for seven days. And for
 736 this reason was this done—purely that the chief might
 show benevolence to others by giving his bounty to

in tetlamacasque, in tetlamamacasque, yiacac val-
 peoa in tetlamacas, inje tetlamaca, in quexquich velini
 quixtitaquja tamalli, inquich qujemaca, in ago te-
 nexttamalli, in anoco anocotamalli, coquj mjaota-
 malli, coquj iacacotamalli, coquj necutamalli: auh
 in tamalli, coquj iacacollaoia, coquj iemecocolotacio:

auh in tetlamacaia in qujmitia pipila tezint, cenca vel qujntlamacaia, ceca tlataoculiaia, auh in coqujnti tetlamacasque, can qujextimacama in tamalli: qujmximacama in ago ivaniloque, in anoco injejoan, ago vppa, eipa in qujntlamaca.

Auh aia: motamalacuepaia: auh in aqjnti quj-
 taia motamalacuepaizocui, in tlaitva, qujvinoquj,
 qujxtacapeivitequj tolmecatica: in quexquich oia-
 caca mtochi qujculia, qujenculia in jama, inevian
 comocavilia, inevian omonezoia.

Auh in coqujnti aocle intech aci impan tlacotoni,
 ichoantin in ca tetzacuticate, in ca tlatacuticate, in
 ca tlacujtlapiloa, in manel vel tetlamopixmamali
 in temaxelotuih, inje tetlan calaqui: can njman aocle
 maco: ipampa in acachto, cenca nemamaliva, cenca
 neteocho, in mjenacaci, in maca ipan tlacoten.

Auh in quexquichin impan tlacotoni, netoquj-
 lilo: qujsoia,
 qucnnel titotolinja, onenvez in cemilhojtl, de nen
 tedaihiioviliz motolinja in topilhoantzizin.

Auh intla ontlachia in oc cenj, in aqoc tlacualo,
 ie ne vmpa modaloa, netalolo, vmpa moquj, vmpa
 onzoqujvi, iuh qujnamopexilmatque, in manel quj-
 caltoia, qujvalhujtequj, in qujvalquavitequj: ca
 cenca tevic moxetlativi, ca cenca tetlamopixmamali.

Auh inin chicomilhojtl in muchioia, in tlataqua-
 loia: auh inje mochioia y, can je tetlaoculiaia in tla-
 toan, in qujntlaoculiaia in maccaaltzintli: ichica ca

2. "Ces tamalls furent faits avec . . . maïs, échaux, acazot, fruit: maïs, fleur de maïs, yacacot, épice de maïs, et acazot, miel. Les deux autres furent composés, le premier avec le maïs appelé tamalli, et le second avec des fèves (maïs) échaux (maïs)." (Goussier and Simón trans-
 lation of Sahagun, p. 118, a. 2).

an offering, was richly arrayed and adorned. He bore an eagle claw device upon his back, which was surrounded by quetzal feathers. His holder was of eagle down in which were quetzal feathers. His flint knife was of gold. He carried a roseate on his back, which was made of paper, etc.

A man [priest] carried the mist rattle board upon his shoulder; he rattled it in three places. And when they had come to the place where Xilonen was to die, then the first priest came to receive her. Before her he set up the rattle board, and rattled it, and with incense went forth to receive her, and cast it toward her.

And then they took her up to the Temple of Cinteotl. First they laid her upon the back [of a priest]—not upon the offering stone, but rather she died upon [a priest's] back. And those who died upon [a priest's] back, they called "those who have backs."

Thereupon she met her fate and [the sacrificing priest] severed her head. When she had [thus] suffered, when he had slain her, then he grasped her heart and planted it in the blue vessel. They who were well experienced knew where they cast it, where they required it.

And then all ate, for the first time, *avallias* of green maize. For the first time the cane of green corn was offered and for the first time chewed, and likewise amaranth greens were newly cooked and once more the sweetness of flowers—the *Carophyllus* mecumorum and tobacco flowers [—was smelled].

And at the Feast of the Great Lords, there was a dance which was the particular function of the women—old women, young women, mature women, little girls. The maidens, who had looked upon no man, were adorned with feathers and their faces were stained with paint.

Everyone made plain *tunales* and fruit *tunales* for themselves; they offered them as gifts to their gods.

And of the old men and the old women it was the exclusive privilege that they should drink wine. Never did a youth, a maiden, or a priest drink wine.

And if anyone was noted, great pains were taken that he be seized and put in jail, in the granary.¹¹ They all held council what might be done about it, and whether, perchance, they would punish him. [Evidence] was weighed; all discussed [his crime]. They determined whether [they would] show mercy; and if [they would] not show mercy, he was

muchichioa, quashixtli in quijmama, quetzalli ynic moiaouin, quimoloxli, yn itecomaio ietish quetzalli cuxtic tecuajlatl yn itecpaio ietish, ytlaquechpanioth ietish, amat in tlachihuitli, etc.

Ce tlacatl quijquechpanoa, in aiochicaouitli, excan in cacalaca: auh yn oacito yn vican miquiz xilonē, njman quioalnamiqij yn tlenamacac, ixpan quioaltiquezta in chicoaztli, quijcalacata: yon yiauhli ic quijalnamiqij, ynicpa quioalchaitoa.

Auh ic ic cotelcamia in cinteupan, carpan cotecca in tecujtlapan, amo techcac, can tecujtlapan in miquia: auh yn icujtlapan micoia, motocaitia tepozna:

njman ic ic tlacoti, quijquechtoqij, yn otlacatic, yn ocontlatlatoque, njman ic ic cananija yn iioilo, xoxoubquj xicalco quioallalia: ichot quijmaci in machicque cata in campu quijlalia, in campu quinequja.

Yon iquac iancujcan qualoia, in xilotlaxcalli: iancujcan tlanamako, iancujcan moquaquais in oqijl: yon iancujcan mopaoaci in ouhquijlil, yon iancujcan ynecu in suchitl, in cempoaluchitl, in jenuchitl.

Auh yn iquac in vei tecujlhuil nenotiloia, can inneiacuajl in cina, yn iamanque, yn ichipochti, yn iioiloco cioe coapipihotenti: in ichipochti yn aican quijta oquijchitl, mopotonjia, moxaquia.

Iaquijh tlacatl motamaloja momotamalojaia: quijtlatlanamajlia, in itecvcan.

Auh in ueucayac, yon in iamanque, can inneiacuajl cata in tlacomaia: can njmā aic tlacomaia in telpuchitl, in tlacamaquij, yn ichipuchitl.

Auh itla acā, āitoc, vel iioj ic pāicoc, quahicalco tlalilo, pedlacalco: ipan nenonotacalo in tein ipan muchioat, yn aco quioacotian nectitilo, neixpāticitlo: quijpania itla ic yuema: auh itlacamo in yuema.

And [the women] who carried [litters] were well and proudly bedight, all in new shirts and skirts, which they had put on them. And their faces were painted and they were arrayed in feathers.

And when the time was favorable that [the victims] should die, thereupon they set down the litters. Then they were brought up [to the top of the pyramid]; they proceeded to leave them there at the [Temple of] Tlaloc. And when they had brought them there and stretched them out upon the offering stone, then the officiating priests and the slayer came to take their places, and thereupon cut open their breasts.

And when [the victims] had suffered, when they had died, then they brought [their bodies] down. And thus they lowered them: they only went rolling them down [the steps], with great care turning them over and over.

And when they had come down with them, then they carried them to the skull rack. And when they had brought them there, then they cut off and severed their heads. There they inserted into their heads [the cross pieces of the rack].

And when they had severed the heads from the bodies, then they took [the bodies] to the tribal temples [whence the victims had been sent]. And next day, at dawn, [took place the ceremony] called "They are dismembered." Thereupon they dismembered the [figures made of] amaranth seed dough. And when [the bodies] were dismembered, then they took them up to the roof tops, there to dry in the sun—to dry stiff and hard. Little by little they kept taking some of it and eating it, and gradually they finished it.

And with the paper array which had been [theirs] they covered the circular mats which they had [used]. And when they had covered them, they hung them from the rafters of the tribal temples. For one year they cared for them; then they threw them down, scattered, in the Mix House. Only the paper vestments they [thus] scattered; the circular mats they returned to their homes.

Here ended the feast which was called Tepelliztli.

suh in tlanapula, vel moctecana, iecan moquetra, mochi incoye, in intech quitaliaia in incue, in irvipal, yoi moxana, mopotonja.

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Auh in oclimametric in ie iquat miquiquaque: njmā ie ie qeteca in tlapechtli mec tedecavilo, quimoon-cavivi in vmpu tlalocan. Auh in oqujmonaxitique, mec qujmdēca in techcac: mec oclimoquerza in tepjapaneque, in temjctianj: njmā ie ie qujmchetequi.

Auh in onclacotique, in oem. :cque, njmā ie quj-onclomovia: suh inx quj-onclomovia, can quj-onclomjloivi, cenca can qujmach, in qujmecueqvixze.

Auh in oqujmdquechotonque, in intlac: njmā ie tcampanitlan: suh in oqujmonaxitique, njmā ie qujmdquechtequi, qujmdquechotona: vncā qujmdque in intrometci.

Auh in qujmdquechotonque, in intlac: njmā in qujvica in incacalpolco: suh in jomuztlaic, in ocl-larvic: in mjtzia, Texinjo, textitjinjo: njmā ie ie qujixitinja in tcaalli: suh in oqujixitjinque, njmā ie tlapanco qujtlecavia, vmpu oauji, quauhvaqui, tepi-oauji: achchi concujivi in qujiqua, can juh quj-tlanja.

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Auh in jhuasachtequi ucata, qujquequentia in jhuallio ocata: suh in oqujquacutique calquac compila, calpalco, qe rivid qujmatitlah, in qujtdaivi, in qujpepocavi, in vmpu aicahcalco: canjo in jhuasachtequi, conterpā: suh in tcaalli qujtdaivi.

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Nican thamej in jhuajl, in motmeca Tepelliztli.

house, going around the fireplace. Then they came out. Then in the lead were those carrying [the gifts] in their arms, quietly going to the tribal temple—the bathed ones following, coming after [the others].

And when they had come to the tribal temple, thereupon the bathed ones danced in the courtyard. And they placed the gifts in the tribal temple. And they placed aside the caps, the breech cloths, the skirts, the shifts. Then first came the hidden guests. [The owners] offered gifts to each of them. And the women stood apart, in line. They also offered gifts to them.

And this was the office of only the merchants, who lashed and purchased [the slaves].

And when those had been completely arrayed who had come together and been given gifts, then they took the victims [that] they might go into the sand. When they reached the [pyramid] temple of the demon, then all climbed up to the temple. When they had come to the top, then they circled about the sacrificial stone, and climbed down [the other] side.

And when they had come down to the ground, when they had reached the earth, then all ran to their tribal temples. And some went slowly. When they entered [the tribal temples], then [the merchants] took from them their paper vestments, and then they were placed upon mats. They served food, or wine, to whoever might wish it. All night they had them keep vigil.

And when midnight arrived, then they ranged them in a row, and cut hair from the crowns of their heads. When they had cut the hair from their heads, then they put it away for themselves (as hath been told in [the account of] Quetzolli).

And when this was done, then were eaten [amaral of a dough of] amaranth seed; all at the same time, everywhere in the houses of the common folk. None failed to eat the amaranth seed [amaral]. And no one broke the amaranth seed [amaral] with his hand; they sliced it with [a length of] meagury fiber. And when the amaranth seed [amaral] had been eaten, thereupon were taken up the straw mats; they rolled them up and set them, in order, outside the door. Thereupon they lay upon the earth, the cold ground, [on] old caps, or old pieces of meagury fiber cloth, of which they made couches for themselves.

And upon the morrow, when it was still a little dark, then, [he who carried the figure of] Payan

in tlaxapala, vmpu tlamanivi in calpula, ca teta-tivi in tlaxihli, ca tlaxacotivi.

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Auh in oncto calpulo: njman ie ic mjtoia, in tlaxihli, in jnako: ahi in tclatxihli, quicalaqua in calpulo: no nonqu quicala in tilmali, in mas-tali, in cuxit, in vipilli: meq ammotacaria in tlac-notzali, qujoalmocotiman, ceceniaca in innetlahuil: ahi in cioa, nonqu mocompansa: no qujoalmocotiman, in innetlahuil:

auh inia can mjxcavia in pochteca, in teatlani, in tocanj.

[44]

Auh in otencacualac, in onconvea, in onetlah-tilec: njman ie ic qujvica in tlaxihli, xalajunque: in onacique tlacacuculotl iteupan, meq tleco in teucal-ticpac, in vmpunvezim: meq qujoalacala in tech-cal, can ie caltemotiman, cencalpal.

Auh in otencoc tlachli, in otalritsch acim, meq oalmotlacala in itacalpalco: ahi in creqjotia, can jrian in ietivi: in ocalajune, njmli ie ic qujotlahilia in jmanatlaqui, meq motlala in petlapl qujochi-tia in tlaxalli, anco veti, in ctle cónajunque, ceial in qujotajavia.

Auh in onic iocalnepantla: meq qujntecpana, in qujntzoncujiqac: in qujmontzoncujiqac, meq motl-tlatotila (in juh onjo ipan quetzolli).

Auh in onmochiah y, meq tcalqualo, ofveti in nevian macalpal, aia: maca tcalque: ahi in tcalli: aia: imatca qujoimotla: ichtli inje qujo-dicacate: ahi in onconajquale, njmli ie ic motca in petlatl, qujilacatona, qujoac qujoalmamona: njmli ie ic notreco, can talpan, tlacacitapan, ca tilmacalli, anco alapalli in onmopopechia, in onmopopechia.

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Auh in otelvic: ca oc ahi tlachivane, njmli ie ic onlime in tcalmiquac in Petlatl in jgar Vinal.



716 Thirty-eighth Chapter, which telleth of the feast which was named *Uauhuquiltamalquiltli*,¹ which was celebrated after the days of the month named above; and when [it was this feast], they celebrated it to honor him who was their god, whose name was *Ixcouahuqui*.

[262] *Ixcalli* and the end of *Ixcalli* are placed verily in the month of January, after eight days, when it was already the eighth day. By custom, it was upon the eighth day. When this [day came], *tamales* stuffed with greens were eaten. In all places they observed [the custom]; everywhere. Nowhere was this not done. In every house, in every village, two [*tamales*] were eaten, when it was the feast of the *tamales* stuffed with greens; all made *tamales* thus stuffed. And all offered [this] food, one to another. In this wise were they given; they were given among themselves—to their companions, to those whom they knew. They were offered not in ill will but in gladness.

Whoever first cooked her *tamales* stuffed with greens then went to offer it in her tribal temple, to her neighbor, to those who lived in nearby houses. And if her kin lived in distant parts, first she made an offering for them.

716 And when this was done, when she had offered it everywhere to others, then they [all] sat down to eat their *tamales* stuffed with greens. They were arranged in a circle; they brought—sembled and gathered together—their children, forming family groups.

And first they made an offering to the fire; they offered five *tamales* stuffed with greens before the hearth. These were in a wooden vessel. Then they each sat in place and made an offering for their dead, where they lay buried.

And so they ate, they sat burning themselves, sweating with heat. Steam arose [from the *tamales*]. As they ate, they ate with relish, sucking upon it and gulping, sitting pouncing, and smearing it upon their lips.

716 And the [corn] husks [in which were wrapped] the *tamales* stuffed with greens [were laid] apart;

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¹ *Uauhuquiltamalquiltli*—the eating of *tamales* stuffed with greens. Cf. Anderson and Delisle, op. cit., p. 12, n. 64. Much of the material in this chapter is derived also in the previous one (*Quail*).

Enje composed of on castelli omel capienlo: *ixchpa* tlama in jhuji, in moteneoa: *Ouuhquiltamalquiltli*, in muchionia in ipan ic tlamaclati in metzli in tlacpac omjo: *suh* in jhuac y, *quijlhuquiltalia*, in ixtouh catca, in joca *Ixcouahuqui*.

Ixcalli, *yocan* *Ixcalli* tlami: *inin* vel *ipan* *metzli* in metzli hemera, ic *isuh* *chicueilhujol* *manj*, ic *ichicueilhujol*, ic *isuh* *chicueilhujol*: in *jhuac* in, *ouuhquiltamal* *qualois*: *novian* *quixacutimica*, *ipanoca*, *acá* *cavia*: in *cecenalpan*, *yocan* in *cecenalteped* *ipan*, vel *ontetlamja* in *neouuhquiltamalhujo*, in *neouuhquiltamtilo*: *anh* *nepanol* *nemacoia*, *nepanol* *nemamacoia*, ic *netlatlamacoia*, *necepmacoia*, *nene-tech* *maoia*, *necejuhmacoia*, *neiximatamacoia*, *amo* *netlatelmacoia*, *nepaccamacoia*.

in *aqujn* *achto* *oicucic* *ionuhquiltamal* *njman* ic *isuh* *qujmaccx* in *jcalpo*, in *jcalcapo*, in *jcalnac* *tlacati*: *yocan* in *vecapa* *ivaniolquj*, *achto* *contenaltia*.

Auh in *ic* *juhquj*, in *onoviampa* *qujemamac* *njma* *metzli* in *qujquaque*, in *ionuhquiltamal*, *makaoia*, *qujncemololoa* *qujnnechicoa*, *qujncetalia* *qujntepichon* in *impilho* *inin* *cencaltia*.

Auh *achinpa* *contlamanjia* in *tlad*, *tlacujisquac* *cimana* in *ouuhquiltamalli* *macujitel*, *quauhcartica* *manjuh*, *mollotuh*, *catepan* *cecentel* *q'otatlalilia*, *qujmamanjia* in *immjocaaan*, in *vncá* *totototque*:

ajma ic *ic* *tlauja*, *muchichinototque*, in *jitonotque*, vel *totontlapetxiz* *ipotoquitzih* in *qujqua*, in *qujpacacua* *tlatitotquej*, *ontlatrectivi*, *nenechubotque*, *oococuhotque*:

suh in *jronio*, *ouuhquiltamalli*, *can* *nlequa*, *cecnj* *qujpalatia*, *atlan* *otepetocia*: *aph* *niac* vel *qujpaleotia*.

^x 796 they might not become slothful was this done in the
782 houses.

quijmixitlail inic amo tlaziviacojque techan in muchioia yn.

The Casting of Copal [Incense].

Copalmemaliztli.

And the casting of copal [incense] was thus done, when any weighty words were yet to be said, or a judgment was yet to be uttered: first one cast copal [incense] into the fire. [For] whoever was to speak [weighty words], here lay the copal in a gourd vessel. Or else the singer, before he was to sing, thus did: first he cast copal into the brazier, and then the singer began [to sing].

Auh in copalmemaliztli ic muchioia, yn iquac in toin tlatoilli ic mitor, aco tecutlatolli ic mitor, achto contemaia in copalli, in teco: in aquin ie tlatoz, can vican manca in copalli aicalica: anoco cuicanj in ie cuican; ic peot, achto contema in copalli in tlacoasco, njman ic peot in cuicanj.

The Easing [Kissing] of the Earth.

Tlalqualiztli.

[201
576] The easing [kissing] of the earth was thus done, when men came into any place: everyone kissed the earth, with one finger [touched to the ground and then to the mouth], either before the devil or else in front of the hearth.

In tlalqualiztli ic muchioia, iquac in campo oahujloia, muchi tlacal outlalquaia, ica in ce imapi, aco ipan diablo, anoco tlecujliuac:

[629] And thus was protested, thus was avouched one's word. When one put not much faith in [another's] word, thus he said unto him:

yoan ic tlanchililoia, ic neltia in tlatoilli: yn iquac toin amo cenca neltioia tlatoilli: ic teilhujloia

"If what thou sayest is true, do thou kiss the earth."

intla nelli in cujuoa, tlaxontlalqua:

Whoever it was then thus kissed the earth, and thus he bore witness to [the truth of] his words.

ic njman tlalquaia in aquin, ic quinehilia itlatol.

The [Ceremonial] Casting [of a Libation].

Tlatlacaliztli.

^x 796 And thus was done the casting [of a libation]:
782 When anything was to be eaten, and was not yet
264 eaten, perchance of the food first a very small morsel was cut and cast in front of the hearth. When they had cast it, then they began to eat. No one first ate [before], indeed, libations had been cast in front of the hearth.

Auh inic muchioia tlatlacaliztli, iquac in toin qualon yn aismo qualo, aco tlaqualli, achropa achiton tepit mocotonaia, tlecujliuac omotlaia: in ontlatlacaloc njman ic peot inic tlaqualon: aia achto tlaquaia vel achto tlatlatlacaloia, in tlecujliuac.

The [Ceremonial] Pouring [of a Libation].

Tlatlacaliztli.

^x 796 Thus was done the [ceremonial] pouring [of a
782 libation], when an offering was made [to the god],
273 perchance at the feast of the wine gods: When anyone made new wine, when it [began to] increase, when that it [began to] sound, they laid it as an offering in a bowl, in front of the hearth; and [they laid it] in small drinking vessels.

Inic muchioia tlatlacaliztli, iquac in 'mana-loia, aco vitticoioia: iquac in aca iancujan qujtlalia vctli, yn iquac oqujtlapiuj, iquac ic tenotzia, qujtal-mama apactica tlecujliuac, yoan teltoumxtrepton.

Rats with sauce; hot maize gruel of many kinds; maize gruel with honey, with chili and honey, with yellow chili; white, thick gruel with a scattering of maize grains; sour, white maize gruel; sour, red maize gruel with fruit and chili; small, green tamales²⁰ with a maize gruel made with amaranth; maize gruel made with amaranth and toasted maize; maize gruel with fish-amaranth seeds and honey; cold maize gruel; maize gruel with wrinkled chía,²¹ covered with green chili or small, hot chili;²² white maize gruel with chía,²³ covered with yellow chili; maize gruel with chía, covered with squash seeds and with chili; maize gruel made of tortilla crumbs, and with ordinary and wrinkled chía, covered with small chili.

All these foods came forth from within the house of the ruler.

And daily a man, the majordomo, set out for the ruler his food—two thousand kinds of various foods; hot tortillas, white tamales with beans forming a sea shell on top; red tamales; the main meal of roll-shaped tortillas and many [foods]; sauces with turkeys, quail, venison, rabbit, hare, rat, lobster, small fish, large fish; then all [manner of] sweet fruits.

And when the ruler had eaten, then all the food was divided. Apart, in the city, the lords ate, and all the people from surrounding lands—the ambassadors, the war messengers, the princes, the judges, the high priests, the seasoned warriors, the valiant men of war, the masters of the youths, the rulers of the youths, the keepers of the gods, the priests, the singers, [the ruler's] pages, his servants, his jugglers, and the various artisans, goldsmiths, feather workers, cutters of precious stones, setters of mosaic, sandal makers, and turquoise cutters.²⁴

Then, in his house, the ruler was served his chocolate, with which he finished [his repast]—green, made of tender cacao; honeyed chocolate made with ground-up dried flowers—with green vanilla pods; bright red chocolate; orange-colored chocolate; rose-colored chocolate; black chocolate; white chocolate.²⁵

toçanmolli, toçonquj molli, mijer tlamanli, nequatlí, chiltequatlí, chilecino, quashneçatolli tlaminçuj, itzac xocanmolli, chichilic, chilteocanmolli, miltomatl inamip chiecatolli, omhatolli izqujo, miltocanmolli: necuin, itzac molli, chiançotolotolli, chichopan, anaco chiltocipinpanj, itzac chianatolli chiltocipan, chiançipitacac molli, aichochpanj chille, tlacocacapanolli chiançotolli, ioan chianio chiltocipinpanj

in jaquich tlamanli, y, tlacualli icaltic, calquija²⁶⁴³ tlamanj.

Auh in momonçlac, ice tlacat calpinquj quiteçojilij⁶⁴⁴⁷ in tlamanj, in jlaquaj macujtlzonli in nepapan tlacualli, in totonquj tlacalli in itzac quateçucujilij in chichilic tamali, in vej tlacualli, tlacalmijmijli: ioan ceca mijer tlamanli in jmolli in jvical in totoli, çolli, maçanacatl, tochi, çitli, tuçan, çacali, topotli, tlacamijchia, nijman ice in jaquich necutic tochi-qualli.

Auh in jquac in oclauca tlamanj, nijman ic moneçtloa, in jaquich tlacualli: nononqua tlaua in atlepet ipan tlauque, ioan in jaquich cemanacatl in tlacocatlanli, in moçatitlilique, in tlacopipili, in tecuatitlilique, achacacambi, toçiquoque, tlacahoan, ti-achacahoan, telpuchitlilique tepicque, tlacacacque, cuçcanjme, in quacujtlamanli, ixotloa, iiahachhoan, teltlucuetziquique: ioan nepapan toltetcatl, teucujtlapitlilique, amanteca, tlaceteque, chalchiuhtlilique, cacpoque, teuxinque.

Niman moneca in icaltic: iccauj in jcaranauh⁶⁴³ xocotuhquj cacaçatindli, quashneçujo cacaoatl, xochiocacatl, xomouhquj tlitrochio, chichilic cacaoatl, vintocacacatl, xuchipalcacatl, tlitlic cacaoatl, itzac cacaoatl

20. *Ibid.*, p. 237; small tamales: *tlamin*, cp. cit., *grain*; *Hernández*, op. cit., III, p. 699: "los tamales chicos mollicinos, es decir, de semillas."

21. *Ibid.*, op. cit., p. 364: "Chia araguala [chía sp?]" *Samuelson*, op. cit., III, p. 691: *Salvia patagonica*; *Hernández*, op. cit., I, p. 238: *Salvia leucantha* Linn.

22. *Samuelson*, op. cit., I, p. 696: *Capizaco miltocanquj* De.—"En México, chile mollicino, como del nombre de una palja y muy picante."

23. *Hernández*, op. cit., II, p. 638, it is identified as *C. pruriens* L., var. *hirsuta* L.: "del nombre de los magueyales, a los que parecen crecer en la papavales y en el color."

24. *Ibid.*, op. cit., p. 365: "Salvia leucantha, L. *Salvia*;" *Samuelson*, op. cit., I, p. 691: *Salvia chian*, *S. leucantha* L.

25. The Spanish text has *chocolate*, which would require *chocolate*.

26. *Yliet* and *tlaman* are as they appear in the Codex; *tlaman* and *tlaman* are probably meant. /

643 The chocolate was served in a painted gourd vessel, with a stopper also painted with a design, and (having) a beater; or in a painted gourd, smoky (in color), from neighboring lands, with a gourd stopper, and a jar rest of ocelot skin or of cured leather. In a small net were kept the earthen jars, the strainer with which was purified the chocolate, a large, earthen jar for making the chocolate, a large painted gourd vessel in which the hands were washed, richly designed drinking vessels; [there were] large food baskets, sauce dishes, polished dishes, and wooden dishes.

injc motecain cacaozt, tecontlacujloli, atzacaiotl tlacujloli, aquaujtl aioteotli tlacujloli, poctecomastl anacacaiotl, atzacaiotl aioteotli, aiocalli ocelomastl, cuetlaxiaoulli, chitotli in vican mopin teconastl, atetzcloastli, injc moietia cacaozt, vevci teconastl achioalonj, vevci tlacujlotzicalli injc nematequjls, tsohoacalli tlaiolonj, tlacualchiquijtl, moicaxitl, petzaxitl, quauhcaxitl.

loadings of the temple [pyramid];⁶ like black ants they tumbled down. And the Spaniards⁷ hurried indeed all of them from the temple [pyramid]; none then escaped. And when they had come from dealing death, thereupon [the Spaniards] entered [the palace] and quickly barricaded themselves.

And this happened during the hour of evening.

And when this had come to pass, then it was made known to the people, and [the dead] were taken forth; and when all who had been cast from the temple [pyramid] had been taken out, then all were burned at the various young men's houses.⁸

noles vel mochintin quimtecualhuque in juxtechtin 726
decoca in tūacoca, vel mochintin motecualhuque,
niman oicac maquj. Auh in otemetico, niman ie
ie callacq valmoteacacutivetzque.

Auh inin mochintin ie tiqualelpan:

auh in ie tūhuj njmā ie ic teiximacho, teçaco: 764
auh in ie muchintin oçacoque in motecualhuq.
njmā ie ic otlatilo in tetelpuchali.

6. See P. 62.

7. The date is omitted in the Nahuatl text.

8. Corresponding Spanish text: "Y después de esto del desbarbado a los y a las que estaban arriba, y muchos de ellos se dispersaron por el no estar, finalmente todos murieron los que antes salieron al no temerlos los españoles e se fueron y barbararon muy bien. Los muchachos quemaron a los que allí murieron porque todos son gente principal y de mucha nobleza en la guerra."

[p. 62 is blank]

62 HOW MONTEZUMA'S MEALS WERE SERVED.

643 other things which are bred in this country, and they
252 are so numerous that I cannot finish naming them in a
262 hurry; so we had no insight into it, but I know for certain
that after our Captain censured the sacrifice of human
beings, and the eating of their flesh, he ordered that such
food should not be prepared for him thenceforth.

643 Let us cease speaking of this and return to the way
264 things were served to him at meal times. It was in this
[374] way: if it was cold they made up a large fire of live coals
of a firewood made from the bark of trees which did not
give off any smoke, and the scent of the bark from which
the fire was made was very fragrant, and so that it should
not give off more heat than he required, they placed in
[353] front of it a sort of screen adorned with figures of idols
worked in gold. He was seated on a low stool, soft and
[352] richly worked, and the table, which was also low, was
made in the same style as the seats; and on it they placed
the table cloths of white cloth and some rather long
napkins of the same material. Four very beautiful
[415] cleanly women brought water, for his hands in a sort of
deep basin which they call "xicales,"¹ and they held
others like plates below to catch the water, and they
brought him towels. And two other women brought him
tortilla bread, and as soon as he began to eat they
placed before him a sort of wooden screen painted over
with gold, so that no one should watch him eating.
Then the four women stood aside, and four great
chieftains who were old men came and stood beside
them, and with these Montezuma now and then conversed,
and asked them questions, and as a great favour he would
give to each of these elders a dish of what to him tasted
best. They say that these elders were his near relations,
and were his counsellors and judges of law suits, and the

¹ Gourds,

HOW MONTEZUMA'S MEALS WERE SERVED. 63

dishes and food which Montezuma gave them they ate ⁶⁴³
standing up with much reverence and without looking at ²⁶⁴
his face. He was served on Cholula earthenware either ^[415]
red or black. While he was at his meal the men of his
guard who were in the rooms near to that of Montezuma,
never dreamed of making any noise or speaking aloud.
They brought him fruit of all the different kinds that
the land produced, but he ate very little of it. From ^[415]
time to time they brought him, in cup-shaped vessels ^[832]
of pure gold, a certain drink made from cacao which ²⁷²
they said he took when he was going to visit his wives,
and at the time he took no heed of it, but what I did see
was that they brought over fifty great jugs of good cacao
frothed up, and he drank of that, and the women served this
drink to him with great reverence.

Sometimes at meal-times there were present some very ^[522]
ugly humpbacks, very small of stature and their bodies ⁷³²
almost broken in half, who are their jesters, and other
Indians, who must have been buffoons, who told him witty
sayings, and others who sang and danced, for Montezuma
was fond of pleasure and song, and to these he ordered to
be given what was left of the food and the jugs of cacao.
Then the same four women removed the table cloths, and
with much ceremony they brought water for his hands.
And Montezuma talked with those four old chieftains
about things that interested him; and they took leave of
him with the great reverence in which they held him, and
he remained to repose.

As soon as the Great Montezuma had dined, all the men ⁶⁴³
of the Guard had their meal and as many more of the
other house servants, and it seems to me that they brought
out over a thousand dishes of the food of which I have
spoken, and then over two thousand jugs of cacao all
frothed up, as they make it in Mexico, and a limitless
quantity of fruit, so that with his women and female

OF MONTEZUMA'S CAPTIVITY.

107

constant guard over him." Montezuma heard the expression, and weighed it in his mind, and when Cortés came to pay his court to him, he heard of it, and was so angry about it, that he had Pedro López, good soldier as he was, flogged in our quarters, and from that time on all the soldiers who came on guard, went through their watch in silence and good manners. However it was not necessary to give orders to many of us who stood guard over him about the civility that we ought to show to this great cacique; he knew each one of us and even knew our names and our characters and he was so kind that to all of us he gave jewels and to some mantles, and handsome Indian women. As I was a young man in those days, whenever I was on guard, or passed in front of him, I doffed my headpiece with the greatest respect, and the page Orteguilla had told him that I had been on two expeditions to discover New Spain before the time of Cortés, so I asked Orteguilla to beg Montezuma to do me the favour of giving me a very pretty Indian woman, and when Montezuma heard this he told them to call me, and he said to me: "Bernal Díaz-del Castillo, they tell me that you have quantities of cloth and gold, and I will order them to give you to-day a pretty maid. Treat her very well for she is the daughter of a chieftain, and they will also give you gold and mantles," and I answered him with much reverence, that I kissed his hands for his great favour, and might God our Lord prosper him, and it seems that he asked the page what I had replied to him, and he told him; and Montezuma said to him, "Bernal Díaz seems to me to be a gentleman," for as I have said, he knew all our names, and he told them to give me three small slabs of gold and two loads of mantles.

Let us stop talking of this and tell how of a morning 512
after saying his prayers and making sacrifices to his idols, 264 ●
he took his breakfast, which was a small matter, for he ate
[See Montezuma. — Analysis]

512
● [264] no meat, only chili peppers,¹ then he was occupied for an hour in hearing suits from many parts brought by Caciques who came to him from distant lands. I have already stated in the chapter that tells about it, the manner in which they came in to do their business and the reverence that they showed to Montezuma, and that at such times he always had in his company twenty elderly men who were his judges to decide cases, and as this has been already noted [693] I will not repeat it. It was then that we found out that from among the many women whom he had as his mistresses, he gave wives to his Captains and to very favourite chieftains, and he even gave some of them to our soldiers, and the one he gave to me was a lady from among them, and her bearing clearly showed it, and she was called Doña Francisca. So Montezuma passed his life, sometimes laughing and sometimes thinking about his imprisonment.

000 I wish to state here, although it has nothing to do with our story, as some inquisitive persons have asked me just why the soldier mentioned by me, who called Montezuma a dog, and even that not in his presence, was flogged by order of Cortés, (there being so few of us soldiers), so that the Indians should hear about it. I say so [again], that at that time all of us and even Cortés himself, when we appeared before the great Montezuma, paid respect to him by always doffing our headpieces and besides being King of New Spain, his person and his rank entitled him to it, and he was so kind and well mannered that he did honour to us all. In addition to all this, one may well remember that our lives were at stake, and at a word to his vassals, they would have removed him from his prison and made war on us. Observing his bearing and royal generosity, and seeing that he always had with him

¹ Ajl.

- 871 These houses of education were under the
 868 special direction of experienced men, called therefore "Speakers
 875 of the Youth" ("telpuchtlatoca") and "elder brothers" ("teach-
 canhtin,") in another capacity. They had not only to provide
 for the physical training of their pupils, but also for their intel-
 lectual development, as far as the state of knowledge permitted.⁹⁹
 Such places of training were called also "the place where I
 grow" ("nezcaltiloyan"), or "the place where I learn" ("nem-
 achtiloyan.")¹⁰⁰ It is not true that the youth were constrained
 871 to a permanent, almost monastic residence in such houses; but
 868 while there they improved in common certain special plots of land,
 in all likelihood the so-called "temple-tracts," out of which the
 daily wants of worship were supplied.¹⁰¹ In connection with this
 mode of education, we have to consider here an objection which
 cannot fail to be raised against our views.
- 565 It is frequently given out as a fact, that besides the "Houses
 871 of the Youth" mentioned, there was a special place of education
 for the children of "noblemen" and this is adduced as a proof of

mode (Lib. IX, cap. XII, pp. 183 and 186; Lib. XIII, cap. XXVIII, XXIX and XXX) and others.

⁹⁹"Art of War" (pp. 101, 110 and 120). *Mendicito* (Lib. II, cap. XXIV, pp. 124 and 125): "Los otros se criaban como en capitanías, porque en cada barrio, había un capitán de ellos, llamado telpuchtlatoca, que quiere decir, guarda ó capitán de los mancebos." *Turquemada* (Lib. IX, cap. XII, p. 163): "y tenían un Rector, que los regia, y gobernaba, que se llamaba Telpochtlatoca, que quiere decir, Guarda. ó Caudillo de los Mancebos, el qual Telpochtlatoca tenía gran cuidado de doctrinarlos, y enseñarlos, en buenas costumbres." *Sahagún* (Lib. III, cap. V, p. 200): "y si era ya hombre valiente y diestro, elegíanle para regir á todos los mancebos, y para castigarlos, y entonces se llamaba Telpuchtlatoca." (Lib. VIII, cap. XIII, p. 301): "También daban de comer á los que criaban los mancebos que se llaman telpuchtlatoca, . . ." (Cap. XVII, p. 305): "en este lugar se juntaban los maestros de los mancebos que se llamaban tlachcoacan, y telpuchtlatocues . . ." (Also Cap. XXXVIII, p. 311). *Pefancurt* (Part II, Trat. III, cap. VI, p. 451): "y un rector que llamaban Telpochtlatoca, el que había y gobierna á los mancebos." *Codex Mendoza* (Vol. I of Kingsborough plates 62 and 63).

Sahagún usually calls the "achcanhtin," "alguaciles," or executors of justice. But above we see that he calls the "tlachcoacan," also "masters of the youth." Both names are corruptions of "teachcanhtin." *Trepancoe* (Cap. XXXVIII, p. 60) calls the "Achcanhtin, mayores de armas y de doctrina y de ejemplo." (Cap. LVII, p. 95): "Tras ellos vinieron los que llaman Achcanhtin, señores de los varrios, y maestros de mancebos." (Cap. LXXI, p. 131): "mayorales y ministros, y los hicieron juntar como escuelas en cada un varrio que llamaban telpochtlatoca." (Cap. LXXXVIII, p. 134): "Los mancebos iban cada día á los varrios al ejercicio de las armas á la escuela de armas telpochtlatoca, adonde los enseñaban con valerosos ánimos, y las maneras de combatir." Finally *Clavigero* (Lib. VII, cap. II, p. 402) refers also to the 33d picture of the *Mendoza Codex*, representing a boy of fifteen years, who is turned over to an "achcanhtin, or officer," to be instructed in the art of war.

¹⁰⁰*Molina* (*Vocabulario* II, pp. 66 and 73). *P. Ignacio de Porceda* ("Doctrina Breve sacada del Catecismo Mexicano," Reprint of 1800).

¹⁰¹*Sahagún* (Lib. III, cap. V, p. 200) says that, whereas they slept at home, that is, at the "house of youth," they ate with their families ("aunque comían en sus casas propias").

Sixth Chapter, which telleth of drinking.⁵

As to drinking, there, also was a delusion of the ancients, somewhat like the account of stepping over one.

And in this wise was the account of it: when, perchance, one drank; if one yet a small child drank first, and afterwards one drank who was a little older, already grown, then [the elder] restrained and took the water from the small child. He said to him: "Why dost thou wish to drink first? Thou wilt not grow large, but remain small. Now let thy elder brother drink, for he is already bigger."

Seventh Chapter, which telleth of him who dipped into the cooking pot.

Of this there was also a delusion of the natives, known especially of the men. And in this wise was it known: when, perhaps, men ate, and one only dipped into the cooking pot — not into a sauce dish — then also the mothers and fathers restrained him. They said to him: "Do not dip into the cooking pot; there [in war] thou wilt leave thy captives. If thou goest to war, none wilt thou seize; no one will because thy captive."

Eighth Chapter, which telleth of tamales stuck [to the cooking pot].

Concerning tamales stuck [to the cooking pot] as another deception of the natives, it was said that the men and women would not eat them. It was stated that if the men were to eat them, when they would shoot arrows in warfare, the arrow which was shot would not find its mark. Or perchance therefore they might die, or one's wife would with difficulty bear children.

And just so was it as to a woman. If she were to eat tamales which had stuck [to the cooking pot], she could not bear children. Her child would only adhere to and thus die in her womb. Therefore the mothers sternly forbade them to eat tamales which had stuck [to the cooking pot].

Inje chiquemem capitulo, yetehpa tlatoa in stiliz-
tli. 271

In yetehpa stiliztli: no vncatca innetlacaviliz in
vevetque: can ie achi no iuhquj in jtlatlatoilo in te-
cuencolluhjiztli. 856

Auh ivin in, ca itlatlatello: in jquac tla ie atli, in
te ie achto atli oc pilhontli: auh intla catepan atli in
ie achi tachicauh, in ie quauhtic: nijman qujtlacaal-
tia, qujcuilia in sel in pilhontli, qujilhuja: te ipampa
in achto tatlionnequj, amo tiquauhtier, can ye tix-
quichiontiaz: ma oc ie tonj in motiachcauh, achic
ca ie quauhtic.

Inje chionem capitulo, yetehpa tlatoa: in aqujn
zocco ontlapalon. 264

In yetehpa in: no vncatca innetlapolotiliz, in nj-
can tlaca: oc cenca iotehpa mocaquj in toqujch-
tin. Auh ivin in mocaquj: in jquac intla tlaqua toqujch-
ti: auh can zocco, in ontlapalotica, amo molcaxic:
nijman no qujtlacaaltia in tenanoan, in tetaoan,
qujilhuja: macamo zocco montlatlapalo, vncan tiquj-
mocaos in momalhoan: intla tiaz iavc, aiaic ticaciz,
aiaic momal mouchionc. 726

Inje chionet capitulo, yetehpa tlatoa in ixqujub-
quj tamalli. 264

In yetehpa in ixqujubquj tamalli: oc no centla-
mantli innetlacaviliz in njcan tlaca, qujilmach amo
vel qujiquazque, in oqujchein, iouan coa: qujilmach
intla qujiquazque toqujchti, amo axcan in qujcas
mijt, inje qujijinasque iauc: auh anoce ie miqujiz,
yocan aiaican tlacachionc in jnamic.

Auh can ie no yuhquj in yetehpa cioati: intla qui-
quaz ixqujubquj tamalli, amo vellacachionc: can
iuech ixqujiz in jconauh, ie miqujiz in iiti: ipampa
cenca qujtlacacaltia in tenanoan, inje amo moquaz,
in ixqujubquj tamalli.

5. Concerning Spanish text: "porque dice, bauer el mamar, ante del mamar."

6. B&L: "el bauer del bauer. El el mamar bauer primero, desaher el mamar: no bauer primero, que por porque el bauer primero, no cre-
cer: no quedarse de, como ante ager." See also Cárdenas, op. cit., p. 156: "dado, se aduerde, con que se mamar... que si diferencia entre
una persona, o una y otra."

252 is over." Or if, perchance, her husband had gone somewhere distant, she said: "Now he cometh, for he hath kicked over my tortilla."

861 Fifteenth Chapter, which telleth of small children who licked the surface of the grinding stone.

When small children licked the surface of the grinding stone, the mother chid and scolded their young ones for it, and restrained them from it, saying to them: "Do not lick the grinding stone; your teeth will thus quickly break and fall out." Because of this, they filled their small children with great fear, so that this would not befall them.

Sixteenth Chapter, which telleth of him who leaned against a square pillar.

When they saw one who leaned against a square pillar, there also was folly of the natives;¹³ they chid him for it, and restrained him from doing so; they prevented their children from doing it. They said to them: "Do not lean against the pillar; it is a liar." Thus did they speak: "It giveth one lies; it is like unto one who lieth." [With] this, they terrified the children lest such might befall them and they tell lies.

861 Seventeenth Chapter, which telleth of the maidens who are standing.

●24

In times past, when the natives saw their maidens eat standing, they also restrained them from it. They prevented their children from doing so. They said to them: "Eat not while thou art standing. Thou wilt marry far from here.—Who will follow thee?" It was said that it would befall one that she would marry in a distant place; she would be taken somewhere far away, not in her own city where she lived.

846 Eighteenth Chapter, which telleth how maize cobs were burned.

753

When one had just given birth to a child, she who, residing there, had given birth should not then burn maize cobs. It was said that if these [maize cobs]

napa veta oya, qujnosia: ca ye huxi, ca qujcalihicac ya notlacal.

Injc cartolli capitulo, ytechpa tlaton yn pipilotonti qujxpalos metlatl.

In jquac pipilotonti qujxpalos metlatl: ye tnosia, ye qujnosia, ye qujntlacalciaia in tenanoan yn jnpilhoan, qujmjlhujaia: macamo xicpapalocan in metlatl, ye iciahuca cocotonia, yciuhca vevetia in smotlan. Ipampa yn, cenca qujmjmacalciaia in pipilotonti: injc amo iuh ypan muchioan.

Injc cartolli oca capitulo, ytechpa tlaton: yn aqujn itech motlacatca tlaquetzalli.

In jquac aca qujtata, in itech motlacatca tlaquetzalli: no vncatca innetlapolotiliz, in njcan tla: ye tnosia, ic trelacalciaia, ic qujntlacalciaia in jnpilhoan, qujmjlhujaia: macamo ytech ximotlacatca in tlaquetzalli, yhtlacati: iuh qujtosia: ca ichostl qujtemaca in jrelacatiliztli, itech qujcu: in aqujn ihitlacati. Injn, cenca qujmjmacalciaia in tepilhoan: injc amo iuh ippan muchioa, ync amo yhtlacatizque.

Injc cartolli onome capitulo, ytechpa tlaton yn jchpupuchi in can moquequetzimanj tlaqua.

In ic vetauh in njcan taca: in jquac in qujmjtaia in jmjchpuchocan y can moquequetzimanj tlaqua: no ye trelacalciaia, ic qujntlacalciaia in jnpilhoan, qujmjlhujaia: macamo ximoquetzica in tlaqua, veta ximochotiz, ac mjziciztocas: qujmach ichostl ipan muchioa, in veta moquechvata, in cana veta vico: in amo yaltepeuh ipan nemj.

Injc cartolli onoy capitulo, ytechpa tlaton: in quojn motlatl chel.

In jquac aca mjxivia, svel vncan qujxtacia in chel: in vncan onoc mjxinqui, quj inla vncan tlaton: ye ichichitizja in pilotontli. Auh inla ca

13. In njcan tlaton taca.

843 And when the swelling appeared, upon his back
752 was as if it were a small, blue lump. Or [he might
ouch] inflammation of the groin.²² And when the
inflammation of the groin appeared, the child cried
every night; and on the groin and armpits were
formed small, round or long [welts of] flesh. And
in order to cure it, they cut them off and removed
the little [welts] of flesh.

843 And so for the pregnant woman: before her child
821 had been formed as a being, they restrained [any of]
them, when the moon arose, from looking up at it.
They said to them: "Do not look at the moon! Your
children will suffer sickness of the heart, or else will
be handicapped!"

825 Twenty-ninth Chapter, which telleth of the monkey's
717 hand.

441 The merchants sought and cherished greatly
monkey's hand when they trafficked and sold goods
anywhere. There they spread it out. It was said that
thereby goods quickly were disposed of and soon all
which they sold was bought. It was stated: "That
which bringeth this about is the monkey's hand"—
so foolish were they.

777 Also of the sellers of mantles—when nowhere
264 was disposed of that which they sold, when no one
824 bought either mantles, or shifts or skirts—it was
said: "They make them eat chilis that the goods
may be disposed of." And thus did they do it. When
they returned to their homes, they said: "Our goods
are nowhere disposed of. Give them chilis to eat."
Then in their midst they placed perhaps two or three
chilis. It was averred that thereby the goods were
disposed of. When they so did this, they said that
they had made [their mantles] eat chilis.

777 Twenty-first Chapter, which telleth of the peck
525 and the griddle.

When one who played *patolli*²³ placed his peck,
and his griddle, and his grinding stone upside down
in his home, and hung his peck somewhere in a
corner, it was said that thereby the householder
would not lose, but only win.

Auh injc naci aiamama, yncipapan ca, inhajpa
pocotenci, inhajpa tencic: anopo coacpalciciviti.
Injc naci coacpalcicivi piluanti: cencicual in chana,
yuan ycu-silco, yncicac modochile nacotoni, elol-
totonci, melacotoni. Auh injc pati: quijamala, qui-
quijuxitia in nacotoni.

Ioan in otzli: in jquac nimen vel thicli mortalit
in jcomch, quijadaculitla: in jquac calamama
mexch: injc asno coacopaitarac, quijilajua:
mucamo xonopitrac in mexch, quijajpaj, anop
tenquaviz in amococul.

Injc coacpalli capitulo, yncipapan ca: in op-
matli yncipal.

In opmatli imacpal: in pachira ceca quije-
mosia, quijolpaltia: in jquac in campo tiamquja,
in tiammacia: vacan quijeraia, quijmach'ic iculera
aquj, iculera muchi coalo in tein quijamaca: quij
ichotli iuh quichion in opmatli yma: ync mortapo-
lotia.

No ichoutin in tiammacaque: in jquac acan
aquj in quijamaca, in aia quijca: in apo tihualti,
in anopo cucul, anopo vepil, quijonach: quichilque-
qualtia, injc aquj. Auh injc quichionia: in jquac
calvia inchan, quijtonia: acan oic in totiamic: ma
xonochilquagualtican: nijman ic ijc contena, apo
vne, anopo Ey in chilli: quijmach ic aquja, injc iuh
quichionia in, ic quijona: quichilquagualtia.

Injc coacpalli oic capitulo, yncipapan ca: in to-
moli, ync comali.

In jquac aquja patia, in jchua, in jexolouch, ioan
in jcomch ioan in jnci: itzapach quijamama: auh
in jexoloch cana xonolco quijolonia: quijmach: ic
ano quijamama in chana, pin ic thiclap.

22. Corresponding Spanish text: "una enrojecida, que llama coacpalciciviti, a una hinchada en la ingle." From the Codex Mendoza (Biblioteca Nacional de México, 1595, folio 20 verso).

23. The corresponding Spanish text refers to a peck, which is no more.

753 Thirty-second Chapter, which telleth of green stalks of maize.

264

Of green stalks of maize, it was said that no one should chew them at night. One who chewed them at night, it was said, would thereby have toothache.²² Whoever had toothache had done this: he had chewed green stalks of maize at night. But if one were to chew a little, first he heated it in the fire. It was said that in this way nothing would befall him.

Injc compoalli ommatlacitli omome capitulo, ytechpa tlaton in oantl—

In ichoatl oantl: quijmach nia vel iocaltica quijquanz: in aquin iocaltica quijquanz, quijmach ic tlanqualon: ichoatl nah quijchion in aquin tlanqualo: in iocaltica equijquaz oantl. Auh intlaça quijquanz tepinon: achopa quijototia tieca, quij ic amo nah ipan muchioz.

787 Thirty-third Chapter, which telleth of creaking roof beams.

When during the day, or at night, the roof beams creaked, like the snapping of sticks, or, indeed, the roof beam itself broke, they said and it was thought that it indicated that perhaps the householder would die; or he would be sick, or else his children and his living there in his house.

Injc compoalli ommatlacitli omome capitulo, itechpa tlaton: in calquavil nanatiza.

In iquac cemilhuil, anoço iocaltica in tlatlatza, in iulquij popotzequi: anoce vel potzequi in calquavil, quitoia: quij ichoatl quijetacalzin in aco ie mijquix in chane, anoce ie mocococ, anoce ypillhou, anoce yosjulque in vel vici nemij ichan.

Thirty-fourth Chapter, which telleth of grinding stones.

The grinding stone was an omen of evil to the natives, when someone was grinding there, and it broke. Thus it appeared, it was said, that she who ground would die; or else the householder, or²³ their children, or some of their household would die.

Injc compoalli ommatlacitli omome capitulo, ytechpa tlaton in metlatl.

In ichoatl metlatl, quijmotetzauia in njcan tlaton: in iquac aca yncan tettec in calquizequi: ie nezia: quijmach ie mijquix in otecia, anoce ichoatl in chane, anoce itpillhou, anoce ceme mijquique in jchan-tlaton.

372 Thirty-fifth Chapter, which telleth of drilling a new fire in the house.

When someone made himself a house, when he drilled a new fire for it, he assembled all the old men, and before them he drew the new fire. If quickly he made a fire—if it did not take long—they said and it was believed that the householder who had erected the house would rejoice and be content.²⁴ But if with difficulty the fire fell, it was said that thus the old men saw that the householder would not be happy and content.

Injc compoalli ommatlacitli capitulo, ytechpa tlaton yn calmamalitli.

In iquac aquin mocaltia: in iquac calmamali, muchintin quijentlatia in vevetque, in iquac in tlanqualaia. Intia ichuca quijdaça, in amo vecan-tica, quitoia: quijmach mopajiliciz, vellamartiz in chane: in omocaki. Auh intlaçaxcan vetzi in tlatl, quijmach ic quijtaia in vevetque: amo paciez, amo vellamartiz in chane.

22. Cf. Sahagun, op. cit.: "una capilla, o panto en la cámara y nicho."

24. Sahagun. The simile is omitted in the MS.